



# COMMUNITY SERVICE

## NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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### Building Community

by John W. Gardner

*This article first appeared in the Fall 1989 issue of the Kettering Review, published by the Charles F. Kettering Foundation, 200 Commons Road, Dayton, OH 45459, and is reprinted, only slightly shortened for space reasons, with permission of the author and the Review.*

We know that where community exists it confers upon its members identity, a sense of belonging, and a measure of security. It is in communities that the attributes that distinguish humans as social creatures are nourished. Communities are the ground-level generators and preservers of values and ethical systems where the ideals of justice and compassion are nurtured. The natural setting for religion is the religious community.

The breakdown of communities has had a serious disintegrating effect on the behavior of individuals. We have all observed the consequences in personal and social breakdown. The casualties stream through the juvenile courts and psychiatrists' offices and drug abuse clinics. There has been much talk of the breakup of the nuclear family as a support structure for children. In an earlier era support came not only from the nuclear family but from extended family and community. The child moved in an environment filled with people concerned for his future --not always concerned in a kindly spirit, but concerned. A great many children today live in environments where virtually no one pays attention unless they break the law.

We have seen in recent years a troubling number of very successful, highly rewarded individuals in business and government engage in behavior that brought them crashing down. One explanation is that they betrayed their values for some gratification they couldn't resist (e.g., money, power, sensual pleasure). Another possible explanation is that they had no values to betray, that they were among the many contemporary individuals who had never had roots in a framework of values, or had torn loose from their moorings. Shame is a social emotion. Individuals who experience it feel that they have transgressed some group standard of propriety or right conduct. But if they have no sense of membership in any group, the basis for feeling ashamed is undermined. There is an African proverb, "Where there is no shame, there is no honor."

In World War II studies of soldiers in combat, the most common explanation given for acts of extraordinary courage was "I didn't want to let my buddies down." Reflect on the number of individuals in this transient, pluralistic society who have no allegiance to any group the members of which they would not want to let down.

We know a great deal about the circumstances of contemporary life that erode our sense of community. And we are beginning to understand how our passion for individualism led us away from community. But so far there has been very little considered advice to help

us on the road back to community. Many of us are persuaded of the need to travel that road and have no doubt that it exists; but finding it will require that we be clear as to what we're seeking. We can never bring the traditional community back, and if we could it would be hopelessly anachronistic.

The traditional community was homogeneous. We live with heterogeneity and must design communities to handle it. The traditional community experienced relatively little change from one decade to the next and represented the little that it did experience. We must design communities that can survive change and, when necessary, seek change.

The traditional community commonly demanded a high degree of conformity. Because of the nature of the world we live in, our communities must be pluralistic and adaptive, fostering individual freedom and responsibility within a framework of group obligation.

The traditional community was often unwelcoming to strangers and all too ready to reduce its communication with the external world. Hard realities require that present-day communities be in continuous and effective touch with the outside world, and our system of values requires that they be inclusive.

The traditional community could boast generations of history and continuity. Only a few communities today can hope to enjoy any such heritage. They must continuously rebuild their shared culture, must consciously foster the norms and values that will ensure their continued integrity. In short, much as we cherish the thought of the traditional community, we shall have to build anew, seeking to reincarnate some of the cherished values of the old communities in forms appropriate to contemporary social organization.

Most Americans who endorse the idea of community today have in mind communities that strive to exemplify the best of contemporary values, communities that are inclusive, that balance individual freedom and group obligation, that foster the release of human possibilities, that invite participation and the sharing of leadership tasks.

A glance at the contemporary scene reveals diverse kinds of community. Most familiar

to us are territorially bounded ones such as towns, suburbs, and neighborhoods, but we must look also at other kinds of community.

Some congregations create what I regard as genuine communities though their members may be scattered over a large metropolitan area. The workplace may constitute a community even though it draws its members from a wide area. Some of the smaller professional and academic fields and some religious orders are communities even though they may be very widely dispersed. Some public schools are communities in the best sense of the word while others are simply geographical locations where young people spend a certain number of hours performing required activities. The same appears to be true of congregations. Some are authentic communities, others are simply locations where unconnected people come together on Sunday. The same contrasts may be found in the workplace.

In seeking to explain such differences one is driven to think analytically about the ingredients or characteristics of community. I shall list eight ingredients. The reader is invited to add to the list or define the ingredients in other ways. The important thing at this stage is to get past the generalized idea of community to an understanding of what conditions or circumstances make it real. In order to focus my study I chose four areas for special attention--the city, the workplace, the school, and the church. I shall draw examples from all four, trying not to confuse the reader in the process.

Wholeness incorporating diversity. A community is obviously less of a community if divisiveness exists--and if the rifts are deep it is no community at all. Schools in which faculty and students carry on a kind of trench warfare, congregations divided into cliques, cities in which people of diverse ethnic origins form mutually hostile groups--these are not healthy communities.

We expect and want diversity, and there will be dissension in the best communities. But in vital communities, cooperation, compromise, and consensus-building will be widely shared pursuits. In the best circumstances such communities will have processes for conflict resolution. Some cities have created special boards to deal with disputes between

groups of citizens. Others have interracial councils and provisions for citizens from one segment of the community to know and work with citizens from other segments. Healthy communities respect diversity but seek common ground and a larger unity.

I have advocated that in cities, leaders from all segments of the community come together in networks of responsibility to set goals and to tackle the city's pressing problems. The community has a better chance of achieving wholeness if local government collaborates closely and continuously with private institutions, profit and nonprofit.

The skills necessary to the resolution of group conflict should be taught in both high school and college. All persons in positions of leadership, government, or private sector, should be schooled in dispute resolution and all of the antipolarization arts.

A shared culture. The possibility of wholeness is considerably enhanced if the community has a shared culture; i.e., shared norms and values. If the community is lucky (and fewer are), it will have a shared history and tradition. It will have symbols of group identity, its "story," its legends, and heroes. Social cohesion will be advanced if the group's norms and values are explicit. Values that are never expressed are apt to be taken for granted and not adequately conveyed to young people and newcomers. The well-functioning community provides many opportunities to express values in relevant action. If it believes, for example, that the individual should in some measure serve the community, it will provide many opportunities for young people to engage in such service.

To maintain the sense of belonging and the dedication and commitment so essential to community life, members need inspiring reminders of shared goals and values. A healthy community affirms itself and builds morale and motivation through ceremonies and celebrations that honor the symbols of shared identity and enable members to rededicate themselves. This doesn't mean that they suppress internal criticism or deny their flaws. One or another form of education about the community, its history, and its purpose is necessary to introduce young people to the shared past and present.

Good internal communication. Members of a well-functioning community communicate freely with one another. One of the advantages of the small group is that frequent face-to-face communication is possible. In large systems (cities, corporations) much conscious effort is needed to keep the channels of communication open among all elements of the system, and to combat the "we-they" barriers that impede the flow. There must be occasions when members gather; there must be meeting spaces. In cities or neighborhoods there must be organizations willing to serve as meeting grounds.

Whatever the type of community, people have to believe that they can have their say. Between manager and worker, governing body and citizens, teacher and students, pastor and parishioners, there must be honest and open two-way communication. Each must understand what the other needs and wants.

In cities, much of the communication will be through the media. Civic leaders and institutions must urge the media toward responsible coverage, but it is a mistake to depend entirely on such urging. Leaders should create an information-sharing network among a wide variety of institutions and organizations. Maximum use should be made of institutions that can serve as neutral convenors--e.g., community foundations, community colleges, universities, churches. A community is strengthened if there are occasions (celebrations, retreats, outings, etc.) on which extensive informal interaction is possible.

Caring, trust, and teamwork. A good community nurtures its members and fosters an atmosphere of trust. They both protect and give a measure of autonomy to the individual. There is a spirit of mutuality and cooperation. Everyone is included.

Such attitudes make it possible to work together on necessary common tasks. Undergirding the teamwork is a widely shared commitment to the common good, an awareness by all that they need one another and must pool their talent, energy, and resources. There is a feeling that when the team wins everybody wins. Tasks that require the sharing of skills and resources foster the habit of collaboration, mutual support, and a willingness to put the good of the team first.

A healthy community deals forthrightly with dissension and "we-they" polarities, accepting diversity and dissent but using all the various mediating, coalition-building, and conflict resolution procedures to find common ground. It is necessary to add that a community can be too tightly knit, suppressing dissent and constraining the creativity of its members.

Group maintenance and government. A functioning community has institutional provisions for group maintenance or governing. In a corporation it is the board of directors, management, and the chain of command. In a college it is the trustees, administration, faculty council, and student government. In a town or city it is not only the formal governing mechanisms but the non-governmental leadership exercised through various nonprofit institutions.

One task is the maintenance of some reasonable measure of order and adherence to respected customs and norms. Violence, vandalism, crime and drugs can destroy every vestige of community--as some urban public schools have discovered to their sorrow. Healthy communities ensure a safe environment for their members.

No less important is the reasonably efficient performance of community services. Community leaders may have the highest of civic ideals, but they also have to ensure that the garbage is collected, the streets maintained, the children educated, and so on. Collaboration between public and private sectors is essential to the performance of some of these tasks.

In a swiftly changing environment, communities and organizations must look ahead. The best of them engage in one or another form of strategic planning and priority setting on a regular and continuing basis. In cities, governments and the private sector must collaborate on such forward planning.

Participation and the sharing of leadership tasks. The culture of the healthy community encourages individual involvement in the pursuit of shared purposes. Cities can get significant participation from nongovernmental leaders through hearings, advisory boards, and citizen

commissions. Strong neighborhood groups are important; and a wide range of non-profit civic groups and institutions can play a role.

It is not uncommon in our towns and cities today that the groups most involved in the affairs of the community all come from one or two segments of the community. All segments must participate. In a city or an organization, the possibility of effective participation is increased if everyone is kept informed, and if individuals feel that they have a say. That means the system cannot be autocratically run or excessively centralized. Leaders must devolve initiative and responsibility widely throughout the system. Our conception of community involves the participation of responsible individuals. We don't want "community" bought at the price of the individual's mindless submission to the group. The good community will find a productive balance between individuality and group obligation.

Everyone need not participate actively with respect to any given community. We must guard the right to participate while recognizing that some will choose not to do so. Individuals expending enormous energies holding their families together may be thankfully passive members of their church congregation. The individual who is an activist in the workplace community may be a passive member of the neighborhood association.

Development of young people. In a good community, the opportunities for individual growth will be numerous and varied for all members. And mature members will ensure that young grow up with a sense of obligation to the community. Beginning in elementary and high school, children will learn to take responsibility for the well-being of any group they are in--the first step toward responsible community participation, and for that matter the first step in leadership development. On the playing field, and in group activities in and out of school and college, they will learn teamwork. Through volunteer and intern experiences outside of school, they will learn how the adult world works and will have the experience of serving their society. And they will learn that responsible dissent and creative alternative solutions

may also serve the community. Every organization serving the community should find ways of involving young people.

Links with the outside world. The sound community has seemingly contradictory responsibilities: it must defend itself from the forces in the outside environment that undermines its integrity, yet it must maintain open, constructive, and extensive relations with the world beyond its boundaries. The school, for example, must be in some respects a haven for its students, capable of shutting out some of the most destructive aspects of city life, but it can maintain itself as a strong institution only through extensive community relations.

In listing these eight attributes of an ideal community, my interest is not in depicting Utopia. My interest is to get us away from vague generalizations about "community" and to identify some ingredients that we can work on constructively.

I've mentioned cities, neighborhoods, schools, churches, and the workplace. Many universities are to a deplorable degree "non-communities." Government agencies and a great variety of nonprofit institutions--museums, charities, cause organizations--have the same problem. The generalizations I have offered apply most easily and readily to social entities of moderate size. Obviously it is difficult to think in the same terms about a huge city, a nation, or the world. In those far-larger settings the need is even more desperate.

The problem of the typical American city today is fragmentation. The list of the substantive problems of the city does not define the city's problem. The city's problem is that it can't pull itself together to deal with any item on the list. It is not a coherent entity. It is broken into segments that have sharply differing purposes, segments that have shown little talent for understanding one another. Or willingness to try.

Any effort by the city to accomplish some larger purpose gets mired in the tensions, cross-purposes, and ultimate stalemate among the segments. The city cannot think like a community nor can it act like one.

The soundest solution to the problem is for leaders from all segments, government and private sector, profit and nonprofit, to come together in what I call a network of responsibility to think about, talk about, and act in behalf of their city. It happened in Pittsburgh in the 1950s and modern Pittsburgh was born. It happened in New York City in the mid-1970s and the worst fiscal crisis in New York history was solved. When it happens, there does indeed emerge a constituency for the whole. People come to realize that if the city goes downhill all segments suffer. Obviously all disagreements do not get settled, but the search for common ground achieves some success, and the very fact of searching creates a better climate.

Every institution in the city should have concern for the whole city, and not just concern for its segment of the city or, more commonly, concern solely for itself. Often even the most high-minded organizations have little regard for the community around them. I described the situation facetiously at a national meeting of voluntary organizations recently by saying: "A voluntary group may be profoundly and high-mindedly committed to care of the terminally ill and never notice that the community of which it is a part is itself terminally ill." We must seek to restore a sense of community in our cities; but it may be that the most fruitful approach will be from the ground up, through the more familiar settings I discussed earlier--the school, the church, the workplace, and so on.

How can people work to make their metropolis a community when most of them have never experienced a sense of community in any familiar setting? Men and women who have come to understand, in their own intimate settings, the principles of "wholeness incorporating diversity," the arts of diminishing polarization, the meaning of teamwork and participation will be far better allies in the effort to build elements of community into the metropolis, the nation, and the world.

*John W. Gardner is Miriam and Peter Haas Centennial Professor at Stanford Business School. He was Secretary of Health, Education and Welfare from 1965 to 1968 and is the author of the new book, On Leadership.*

# How The Community Affects Values



by Dave Kearney

*In recognition of the 50th anniversary of Community Service, Inc., and of Arthur Morgan's insight into the significance of family and community to the development of society, Community Service invited interested persons to share their reflections on the importance of community to them.*

*This article by Dave Kearney was received in June in response to that invitation which appeared in the Yellow Springs News.*

Do the values of a community permeate and shape those who reside there, or do we make ourselves part of a community based on commonly held values? In seeking to address the topic and answer this question, one might first want to ask another question: Does the community indeed affect values? Or do values affect the community? And to answer these questions, it would seem we should begin with even another question, namely, "What are values?"

Questions have been raised recently in the Yellow Springs Village government regarding what is unique about and to be preserved in Yellow Springs. We've gone through a round of neighborhood forums that asked what is of value to us in the past and present of Yellow Springs that we want to carry into the future. Suggested areas included open space, ecology, population, traffic, tourism, business, development, education, housing, acceptance, pluralism, issues awareness... The graduating seniors recently told us what they value: smallness (mostly), individual attention, teacher interest, friends, openness, opportunity, variety, sports, career, success, money... And a full day was given to explore the concept of community within Antioch, with similar responses.

The majority of us would agree that these issues are very important and worthy of our efforts to preserve them. But as we listen we might be tempted to conclude, and I envision a forum report being written which might say, that because this is what is valuable to us, these are our values. But are they? Or are they rather

the concerns and benefits generated by a value system which has yet to be discussed?

What is a value? May I suggest that a value is much deeper, or on a higher plane, a principle of life which endures through time, generations and even centuries, and survives to outlast and finally rise above all circumstances, even the most oppressive.

The collapse of the Communist system is our most recent testimony to the overcoming strength of basic values. For how long have we assumed that the cruel dictatorships of the East would never go away? For how long have we given up the peoples of Eastern Europe as hopelessly defeated, downtrodden, and apathetic, knowing little of true freedom and caring less? And before that, for how long did we turn our back on the slaughter of the Jews in Europe, thinking the Nazi regime too strong to resist successfully? How little we know and credit the human spirit!

Their political structures were ruthless, the economic systems slavish, the social and environmental atmosphere stagnating, and the educational (or de-educational) efforts massive and extremely controlling with their political, economic, and social rewards and punishments. But the empire is crumbling! And why? May I suggest again, because they failed to recognize and build upon basic human values. The social engineering systems could not--nor can anyone--educate away or brutalize away the values of the human heart. The people, despite external appearances, refused to give up those deep-seated values. They waited for the time when a free society would once again allow them to express those values openly. They refused to give up the hope that somehow always springs up when those values are treasured and preserved.

In the deep recesses of the soul, where repressive governments and circumstances cannot see or reach, many people aided by a remembered faith, protected and nurtured those heartfelt values that endure and overcome because they are basic to the human spirit. They are the human spirit.



What can we learn from these people? What can we learn from Lech Walesa, and Vaclav Havel, and Solzenitsyn, and Sakharov, and the Chinese students, from Martin Luther King, and Stephen Biko, and Nelson Mandela, and from the nameless millions of others? May we learn that no community can force values on its residents; it can only recognize, encourage, and reinforce by its life the values that already are its treasure.

True community, lasting community, must have as its foundation the values that are basic

of and essential to the heart and soul of humankind. Our task, then, as community, is not to promote the community in its external forms, but rather to promote the values that are fundamental to a community and so work to the benefit of its people.

*Dave Kearney is a technical Sales Representative for Ohio Pipe and Supply which is based in Cleveland. He and his wife Denise and two children chose a year ago to live in Yellow Springs because they wanted a small town with a cosmopolitan atmosphere.*

## The Center For Communal Studies

*by Donald Pitzer, Executive Director, Center For Communal Studies, USI*

On July 1, 1989, the University of Southern Indiana Center for Communal Studies became continental headquarters for the Fellowship For Intentional Community. This affiliation expands the contemporary communal dimension of the Center and provides services to the FIC similar to those for the National Historic Communal Societies Association.

The Center archives, now designated as the official repository for materials of communities associated with FIC, already has gratefully received important collections from Alpha Farm in Oregon, Spring Tree and Twin Oaks in Virginia and the Earth Community Network on the west coast. All such new acquisitions add to those from nearly 350 contemporary groups and 90 historic ones making the Center archives ever more valuable as the single most important place for communal studies in the United States. The newly-created FIC speakers bureau for which the Center will help coordinate scheduling will make the knowledge of persons with current communal expertise available to institutions and intentional communities. The ability of the Center to handle these new responsibilities is made possible by matching funds from the university of Southern Indiana and the FIC. Center secretary Mary Hayden will increase her time in the office. Also, joining the Center staff as a USI student in fall, 1989, is Allen Butcher who has lived communally at East Wind and Twin Oaks and is known for his communal writings and appearances at NHCSA and ICSA meetings.

The FIC organized first in 1948 and reorganized in 1986. It is a coordinating network for community development among humanitarian and ecologically-concerned communitarians throughout North America. The FIC is associated with the Community Educational Service Council, Inc., which grants short-term loans to intentional community businesses. The 1990 Communal Directory which the FIC and Communities magazine will publish this fall is the latest in a series of community guide-books and directories printed by the FIC.

The Center will be happy to receive your inquiries about the FIC and its services to scholarship, communities, and to those seeking the cause of peaceful social transformation through intentional community.

As the Center services increase, we urge NHCSA and FIC members to deposit archival materials for research and to contribute tax-deductible gifts and memberships to Center for Communal Studies, University of Southern Indiana, Evansville, IN 47712.



# Community Service Conference

## "Family-Clusters--Engines Of Effective Community

by Jane Morgan

The Community Service annual conference will be on the subject of "Family Clusters--Engines of Effective Community." It will be held October 19-21 in Yellow Springs.

This conference will be led by Burton and Elizabeth Dyson, authors of Neighborhood Caretakers: Stories, Strategies And Tools For Healing Urban Communities, a journal of converging science, art and vocation. They will be assisted by John and Anita Gibson, codirectors of The Institute of Cultural Affairs, Indianapolis.

Participants in this weekend will examine how intentional core groups of families can be the vehicles of transformation from fragmented settlement to genuine community wherever they live. Illustrations will come from the Dysons' book, Neighborhood Caretakers, and the experience of participants themselves.

Using a variety of participatory learning methods (contextual talks, focused discussion, creative problem solving and model building), the conference sessions will explore the foundations, functions, forms, and future possibilities for purposeful family clusters. There will also be plenty of time for relaxation and informal dialogue.

The Dysons have 40 years' experience in community work and health care, ranging from third-world villages to rural and urban areas in the United States. Their professional backgrounds include medicine and business--Burt is an MD with a background in medical pathology and community medicine; Betty has an MBA and has started several innovative health-care businesses.

During their early work in neighborhoods, the Dysons recognized that social diseases, rather than biological illness, were responsible for most person-days lost from work, family life and chosen interests. Social diseases--addictions, adolescent pregnancy, assault, youth alienation--are

the real challenges of medical science and the tools of epidemiology today.

Anita and John Gibson have been partners in family, education and community innovations for 35 years. Anita has tested self-image transformation theories in preschool, handicapped, and job training settings. She is currently the Supervisor of Training at Training, Inc., Indianapolis, an internationally acclaimed clerical and life skills training program. John, a parish pastor for 20 years, joined the Institute of Cultural Affairs staff in 1974 as a consultant and trainer for community-based organizations. He coordinates an urban neighborhood pilot project as well as a Home Owner Training program for low-income citizens. Anita and John were among the founders of Earthcare Indianapolis.

This conference is for people who care about the quality of life in their community of whatever size and who, through their jobs, church or other activities, want to take effective action.

Please save the dates of October 19-21 for this very valuable workshop with the Dysons and Gibsons. The two-day weekend is just \$80 for early registrants. If you have misplaced your conference brochure and registration form, we will be glad to send another. Just write or phone us: P.O. Box 243, Yellow Springs, OH 45387; 513-767-2161 or 767-1461.

Those of you who plan to attend may wish to read Neighborhood Caretakers which will be sold at the reduced price of \$18 postpaid before the conference.







## Book Reviews

*Excerpts from a review which appeared in the Whole Earth Review, July 1985.*

**The Small Community: Foundations of Democratic Life** by Arthur E. Morgan. 1984, paper; 313 pp. \$11 postpaid from Community Service.

*Stephanie Mills*

People could probably have very interesting times, lifetimes, even, following the precepts laid out in this good old (vintage 1942) book. There are definite ways and means of developing community, it says--certain things are known, and there are rules to play by.

Author Arthur Morgan wrote forthrightly, with a (now) rare sense of assurance about his values. Indeed, his elegant sense of honor seems quite out of place amid the pragmatism, corruptions, and complications of our time. But his straightforward aspiration to human greatness, democratic practice, fine culture, and high ideals, coupled with the belief that these aspirations can best be fulfilled in the small community, makes resoundingly good sense.

Because the creation of that context is of such great importance, Morgan provides a spare but definitive guidebook. He covers a lot of ground, talking about the appropriate scale of communities, economic self-reliance, skills banks, the importance and liabilities of regional planning, and provision for the community welfare, among many other topics. The only problem is that it all adds up to working in groups, which might tear us away from our VCRs and other toys.

### Excerpts from The Small Community:

"Controlling factors of civilization are not art, business, science, government. These are its fruits. The roots of civilization are elemental traits--good will, neighborliness, fair play, courage, tolerance, open-minded inquiry, patience. A people rich in these qualities will develop a great civilization, with great art, science, industry, government. If the basic qualities fade, then no matter how great the wealth, how

brilliant the learning, how polished the culture, that civilization will crumble.

"These finer underlying traits, which we recognize as the essence of civilization, are not inborn; neither are they best acquired in rough-and-tumble business or political life. They are learned in the intimate, friendly world of the family and the small community, usually by the age of ten or twelve, and by unconscious imitation, as we learn the mother tongue. Only as such traits have opportunity to grow in the kindly, protective shelter of family and small community, or in other groups where there is intimate acquaintance and mutual confidence, do they become vigorous and mature enough to survive. Unless supported by the surrounding community, the single family is too small a unit to maintain fine standards."

"Many times in history urban civilizations have broken down, leaving society to rebuild, largely from the village level. Should there be a breakdown in the present social order, the small community is the seedbed from which a new order would have to grow. If it now deteriorates by neglect and by being robbed of its best quality, the new order will not be excellent. Whoever increases the excellence and stability of small communities sets limits to social retrogression."

"For the preservation and transmission of the fundamentals of civilization, vigorous, wholesome community life is imperative. Unless many people live and work in the intimate relationships of community life, there never can emerge a truly unified nation, or a community of mankind. If I do not love my neighbor whom I know, how can I love the human race, which is but an abstraction? If I have not learned to work with a few people, how can I be effective with many?"

"Young people look about them, half-consciously wondering what kind of world it is into which they are born. If they see favoritism and political manipulation, with the best people of the community timidly unwilling to expose themselves by vigorous political activity, the young people of the community will have learned their lesson. Their school textbooks may discuss civic righteousness, but they will know that is

only make-believe. The realities are before their eyes. They will be convinced that they live in a world of arbitrariness, favoritism, and special interests, and that they must be like the world they are in. On the other hand, whenever young people see integrity and a businesslike attitude in business management, they are likely to decide that the world they live in is like that, and they will act accordingly."

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**Cooperative/Credit Union Dictionary And Reference**, edited by Jack and Connie McLanahan. Cooperative Alumni Pub., 250 Rainbow Lane, Richmond, KY 40475. 1990, 416 pp; paper \$14.50, cloth \$23.50, \$2 postage.

Millions of people in the U. S., Canada and the world have discovered the social and economic advantages of organizing co-ops/credit unions to meet their economic needs for purchasing, processing, marketing or manufacturing. These millions have been building an economic system that is democratic and non-exploitive, already involving more than 15% of the world's population.

The Cooperative Alumni Association, a 300-member co-op of long-timers, announces the publication of a Cooperative/Credit Union Dictionary And Reference. Sponsored by 17 national co-op/credit union organizations, it has been edited by Jack and Connie McLanahan. Alfie Kohn, author of "No Contest," has written the foreword. Frank Sollars, former President of Nationwide, Ralph Swoboda, President of CUNA, and David Thomas, President of American Institute of Cooperation, have teamed up on a 3-part preface. Phil Dodge, former Director of Publications for the Cooperative League of the U.S.A., provides an overview.

This 416-page volume is the first since one edited in 1948 by Dr. Emory Bogardus. The reader will find profiles of the 17 national organizations, definitions of words and concepts, organizations that represent the structures on which this movement has been built, biographies of leaders from around the world, chronologies of significant events since 1750, resources for finding further information, and an appendix containing addresses of major national/international organizations in all countries. While concentration is on U.S. and Canada, other nations are represented.

Emil Sekerak, editor with Art Danforth of "The Heritage and the Dream," writes: "The Alumni Association has produced a monumental, much needed work. All co-op/credit union managers and directors should have copies. Members, too, would benefit from a reading. In one concise reference, the significant past...is united with the opportunities and challenges of the present and future."

This book is a valuable and fascinating reference work for everyone--students, teachers, volunteers, professionals and researchers.

## Readers Write



### ABOUT COMMUNITY SERVICE CONFERENCE

I am an enthusiast for Burt and Betty Dyson and their Neighborhood Caretaker periodical. Congratulations on scheduling them for your October 19-21 Conference.

Bryn Gweled has a 50th Anniversary celebration July 27-29. I will distribute your conference announcement at that time if you send me some.

*John R. Ewbank, Southampton, PA*

### ABOUT THE NEWSLETTER

I enjoyed reading the recent issue of the Newsletter, as I always do. Thanks for all the work you put into it.

*Tom Welsh, Salt Lake City, UT*

### ABOUT THE COOPERATIVE/CREDIT UNION DICTIONARY

We read and appreciate each issue of the Newsletter. An attractive format with articles of timely topics.

We would like to follow up with participation in the fall conference but with the demand on our time to edit and publish the Cooperative/Credit Union Dictionary And Reference, we have been out of circulation, and will for some time during the marketing phase. All the more reason for appreciating Ernest and Christine's stop-overs here on their way to and from Yellow Springs.

We believe readers of Community Service Newsletter would like to know about the Dictionary and Reference. As you know, the cooperative/credit union way of organizing brings people together as a "community," and encourages decentralization by placing the decision-making at the grassroots level.

In the meantime, power and blessings on all the good works that you accomplish and have accomplished over the years with such a small staff. Thanks for the fine thoughts that Griscom sends forth in the Newsletter.

*The McLanahans, Richmond, KY*

## Announcements

### APROVECHO INSTITUTE

Aprovecho's courses on "Rural Self-Reliance":  
September 29: "Felting Techniques." How to turn bulk wool into useable form. \$30 with lunch. At 24971 Blue Rock Ln., Corvallis, OR.  
Oct. 5-6: "Constructing A Retained Heat Bread Oven." Learn to build New England style bread oven out of inexpensive materials. Lost Valley Center, 81868 Lost Valley Ln, Dexter, OR.  
Oct. 6-7: "Root Cellaring For Food Storage." Design and construct a root cellar. \$65 with lunches. 24971 Blue Rock Ln, Corvallis, OR.  
Oct. 7: "Retained Heat Oven Baking Techniques." Learn the skill of baking bread. \$30 with lunch. At Aprovecho. For more information contact: Aprovecho Inst. 80574 Hazelton Rd, Cottage Grove, OR 97424; 593/942-9434.

### GREEN GATHERING 1990

The Green Committees of Correspondence's conference on "Greening the '90s: Expanding the Green Movement" will be at the YMCA Camp of the Rockies, Estes Park, CO, Sept. 12-16. Topics: economics, technology, and education. Workshops: "Alliance Building," "Local Organizing," and "Political Action." For more information contact: Green Gathering 1990, P.O. Box 1289, Boulder, CO, 80306; 303/343-8116.

### **Community Service Newsletter**

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### **Membership**

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

### **Have Your Friends Seen The Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

### **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

### **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

### **Address Change**

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

### **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

# Contents

*Printed On Recycled Paper*

BUILDING COMMUNITY.....	John W. Gardner.....	1
HOW THE COMMUNITY AFFECTS VALUES.....	Dave Kerney.....	6
THE CENTER FOR COMMUNAL STUDIES.....	Donald Pitzer.....	7
COMMUNITY SERVICE CONFERENCE: "Family Clusters".....	Jane Morgan.....	8
BOOK REVIEWS:		
<u>The Small Community</u> by Arthur Morgan.....		Stephanie Mills.....9
<u>Cooperative/Credit Union Dictionary &amp; Reference</u> , edited by Jack and Connie McLanahan..		10
READERS WRITE.....		10
ANNOUNCEMENTS.....		11

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 10/90. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.*

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